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WEEKLY REVIEW.

—The *Spectator* says:

"To maintain the strictly Mosaic origin of the so-called Books of Moses, is to maintain, amongst many other things, that Moses wrote the account of his own death and burial, and that too in the most naif historical way—an assumption much harder to believe than the assumption that much which is in the Bible attributed to Moses was not due to his lips or to his pen."

We never could see the force of this reasoning. We have read a good many auto-biographies that were accompanied by a notice of the death of the author. The Auto-biography of President Finney is advertised in the papers; it contains, if we remember rightly, a notice of his last days. The notice of the death of Moses is rightly placed at the end of Deuteronomy nor does it in the least take away from the anthenticity of the book. Almost all of Denteronomy is of the nature of a sermon, a direct address to the Israelites with the personality of the speaker and writer strongly marked. As for the book of Genesis there is no evidence in Scripture that it was written by Moses, nor is it ever ascribed to him. Historically it stands in immediate connection with the four books that succeed it, and on this account has been classed with them; but we are not told who the author was, as we are not told who wrote the book of Job, and some other books of the Bible. Nor is it a matter of any moment to the Christian, who believes that all Scripture is given by inspiration of God.

—A new Crusade is proclaimed. The Pope is the nominal leader, but of course he cannot take the field in person. It is a Catholic Crusade for the recovery of what it calls the rights, the real independence of the Holy See. They who enlist under this banner call themselves "the Militia of Jesus Christ." The marching orders of Jesus Christ are few and simple. "Go ye into all the world and preach the Gospel to every creature." "Be ready for every good work." "Set your affections on things above not on things on the earth." The uniform given to his soldiers is found in the Sermon on the Mount. "By their fruits ye shall see them." "Resist not evil." "Bless them that persecute you." "He is a wise man who heareth these sayings of mine and doeth them." But the striking fact about "this militia of Jesus Christ," is that they are banded together "to give the example of a religious observance of the laws of the Church by a perfect submission and filial docility to the instructions of the Holy See." "The Militia of the Holy See" would have been a more suitable name. The number of the crusaders in France and Italy is said to be a million, which may be a random guess, or may be near the truth, we know not. We incline to think that the majority of these crusaders will be found among the gentler sex. They wear a little cross of white metal, surmounted by a royal crown, representing we suppose the Pope's lost crown. But if, for any reason it is impossible to wear the cross openly, they may wear it under their clothes. In other words "the militia of Jesus Christ" may go about in disguise.

—A Hindu gentlemen converted at Monghyr not long since has been persuaded by a Brahmo missionary to renounce his faith in Christ as a divine Saviour, and make a public renunciation of his faith in the Christian religion. It may have been that he was only intellectually convinced of the claims of the Gospel when he embraced it. We cannot say. But we are fully persuaded that it is of the highest importance to teach convicts to look for that personal manifestation which Christ has promised to make of himself (John xiv. 21), in order that they may be enabled to meet the skeptical sophistries by which they are so commonly plied, with a testimony derived from their own consciousness. Christ himself undertakes to give to every sincere seeker evidence of his divinity of the highest kind, and the young convert should be taught to expect this and taught how he may secure it.—The *Lucknow Witness*, commenting on this case, says:

"Brahmos can hardly wonder at the growing hostility of Christian missionaries toward them in view of such occurrences as these; and in view of the fact that so many who might otherwise embrace Christianity, were there no alternative but it or Hinduism, are now turned aside to the dry husks of Brahmoism, and their convictions of sin destroyed."

—"Mohammed, Buddha and Christ. Four Lectures on Natural and Revealed Religion. By Marcus Dods, D.D." We have read this volume, recently published. It is interesting. In the endeavour to avoid any thing that would have the appearance of acrimony, the author has perhaps spoken with undue leniency of systems that have certainly been harmful to their fellow-men. A most important consideration, in treating of systems of religion, is the degree in which they dispose or indispose men to receive God's way of salvation when made known to them. Judged by this standard, Mahomedism does not occupy a lofty place among the religions of the earth. Since Carlyle undertook to give Mohammed a place among the heroes of the earth, there has been in England, among literary men, a desire to exalt Mahomed and his work. For our own part, we cannot sympathize with such an inclination. Mahomed claimed to be a prophet, and he is to be judged in the light of this claim. A prophet is one especially commissioned of God to make known God and his will to men. Has God really commissioned him, is the first question. Mahomed alleged that an angel was accustomed to appear to him in a cave and convey to him the messages of God in writing. Mahomed might deceive himself with regard to ideas passing through his mind, and, like Swedenborg, impute to them a celestial origin; but he could not possibly deceive himself with regard to the visits and communications of an angel. But the very character of these communications forbids us to believe in their supernatural origin. Such messages have first to be authenticated to the "prophet" himself and then to others. It is altogether foreign to God's accustomed way, to give supernatural attestation available only for the prophet. When God sends a prophet, he sends his credentials with him. Mahomed had no credentials. He demanded that the Koran should be received on its own merits. But the truths in the Koran are scraps of previous revelations, held together by writings intended to exalt Mahomed. Dr. Dods well remarks that when a prophet takes the sword to propagate his doctrine, he declares thereby his failure as a prophet. Nothing in the world is more certain than the failure of Mohammed as an interpreter of the will of God. During a long term of years, his disciples were not more numerous than the years. The resort to military violence was really the abnegation of his claims as a prophet. He succeeded as a captain; religious conviction did more than discipline for his troops, just as it did for the troops of Cromwell; but what the world wants is not a religion that will make men fight well, but one that will make men suffer well. The facility with which Mahomed corrected his own Koran when its requirements were counter to his own sensual desires, effectually disposes of the claim to sincerity, understanding by the word the love of truth.

—From the 58th Report of the Missionary Society of the Am. Meth. Episc. Church, we gather the following statistics: Missionaries, 116; asst. miss. 67; missionaries of the Woman For. Miss. Society, 24; Native preachers, 246; local preachers, teachers etc. 782; members, 22,119; probationers, 7346. There are 14 missionaries in China; adults baptized in 1876, 203; in Japan, 5 missionaries, members, 73; in Mexico, 8 missionaries, 1014 members.

—The Committee of the Winter Mission to India have requested the Rev. C. Melville Pym, Rector of Cherry Burton, to proceed to India in October next to preach the Gospel to the English and to the English-speaking Natives, in the large towns. Mr. Pym has expressed his willingness to come. Mr. Pym is not without Indian experience, having served with his regiment here for nine years. He is highly esteemed as an evangelist. He will follow very much the course pursued by Dr. Somerville in 1874-5.

—In an address delivered at the Annual Meeting of the Church Missionary Society, May 1st, Lord Northbrook gave an address in the course of which he said that "among those he had known in high office in India, there were none who had so conciliated the respect and affection of the people of India as those very men who have never concealed their desire to extend the Christian religion."

—We are thankful for a copy of the Report of the Basel Society's work in India; for 1876. The missionary force (in Canara, S. Marathi Country, Malabar and the Neilgherries) is 63 brethren, 41 sisters; Native pastors, 6; Catechists and evangelists; 62; schools, 60, with 72 Christian teachers and 30 non-Christian; converts baptized in 1876, 255. Total of Communicants 3042, church-members, 5904. Catechumens, 299. Increase in church-members, 295, (children are included under the head of church-members.) There is no attempt to give a roseate hue to the work described in this report. Mention is made of a number of feigned conversions, persons who sought baptism from unworthy motives. Some very interesting cases of conversion are narrated. Kundapur, 65 miles S. of Honore, has been occupied as a new station. An outstation in the Wynaad has also been taken up. The accounts given of the Native churches are not wholly favourable. Some sad revelations are made, of one church in particular. But on the whole the report is favourable. We have the gratifying statement that the caste-difficulty does not exist in these churches. As a rule "our Christians do not think of caste distinctions." In this respect the Basle Mission must be regarded as one of the most sucessful in S. India. Mention is made of a "Shivite opposition preacher" who follows the missionaries every where trying hard to make it impossible for them to preach, partly by preaching against them, partly by preventing them from speaking, by the help of his followers. In the five Anglo-Vernacular schools there are between 500 and 600 pupils. There are elementary schools for heathen boys and girls. For Christians, there are elementary

schools, Boarding-schools (for the very poor), Infant-schools (after the model of the Kindergarten), Middle schools to prepare youths for mission service, Training-schools and a Catechist Seminary. A considerable amount of literary work is reported. A Canarese Commentary on the Bible, from the German of Dr. Mogling, is being carried through the press. A pamphlet in German, by Mr. F. Kittel, undertakes to show the "linga-worship" is of Aryan not of Dravidian origin. This is borne out by the fact that it prevailed among the Greeks. Tracts, books and Bibles to the number of 89,426 were *sold* in the year under review. A weaving establishment has been begun in Codacal. The tiling-works in Mangalore and Calicut have plenty to do. The personal expenditure of the 63 brethren and 41 sisters amounts to only Rs. 66,078. All honour to these brethren and sisters who, for the Master's sake, live thus frugally. There are a number of interesting passages in this Report which we hope to transfer to our columns, as we find space.

—THERE has been a Missionary Conference at Shanghai, attended by a large number of the Protestant missionaries of different denominations labouring in different parts of that great empire. The Conference was opened May 10th and continued a fortnight in Session. A pretty full Report of this Conference is published in "The Celestial Empire," but we do not perceive any statement of the number of missionaries. We count the names of upwards of sixty speakers, besides the ladies who were in attendance, some of whom took part in the discussions on Woman's Work, Foot-binding, etc. Many valuable papers on different points of mission-work were read, and the reading of these was followed by animated and interesting discussions. We hope next week to make a more extended reference to this Conference.

—DR. JAMES MARTINEAU, writing to the Editor of the *Indian Mirror*, says: "Your Theism is practically identical with my Christianity, being in fact the religion of Jesus in its essential spirit carried into life." In the same number of the *Mirror* which contains this, the Editor speaks of Shiva as one of the most beneficent of the gods. How much one who thinks thus, knows of the religion of Jesus, our readers can judge.

—IT appears that the mortality among the refugees who thought to escape the pressure of famine by flocking to Bombay and Madras, has been greater in proportion than among those whom they left behind. A good many have perished in this famine, not so much by direct starvation, as by diseases to which the want of food had predisposed them. Of course, a far greater mortality has been averted by the energetic action and liberal outlay of Government. Under a civilized Government men are worth more than money, and we would not have relief granted so stintedly as to only supply half or three-quarters of the nourishment needed. The mortality in Bombay is gradually decreasing, though still twice the usual rate.

—THE Russians in Asia have been annihilated. The next telegram may raise a few of them to life again. In Europe they are in force on the S. bank of the Danube. The English fleet has gone to Besika Bay, close to the mouth of the Dardanelles, and is to be reinforced. Is this to encourage the Turks?

—WE have received the second number of the *Indian Chr. Intelligencer*, quarterly. It contains a number of interesting articles some of which we may have occasion to notice.

—IN the June number of *Nineteenth Century* Mr. Mackonochie strongly advocates Disestablishment and Disendowment.

The Bombay Guardian.

SATURDAY, JULY 7, 1877.

FISHERS OF MEN.

"COME ye after me and I will make you to become fishers of men." Thus spake Jesus to the fishermen of Galilee. It appears (Luke v.) that this was said immediately after the miraculous draught of fishes, by which the boats had been so filled as to be near sinking. The promise is illustrated by the miracle. This is only one of many instances in which the doctrine of Christ is inseparably connected with the miracles wrought by him. The miracles are really doctrinal, an important part of the teaching of our Lord. For a person to undertake to eliminate the miracles from the Gospels, would be like attempting to get the bones out of a human body without destroying the organism. What our Lord meant by the promise just quoted, was shown on the Day of Pentecost. It was a promise that these fishermen should become soul-winners for God, should so be taught to preach the Gospel that hundreds and thousands would be pricked in their hearts, recovered from the thraldom of sin and error, filled with joy and peace in believing, and made heirs of everlasting life. From the day of Pentecost downward to the present time, there have ever and anon appeared men exceptionally endued with power to convince their fellowmen of sin and lead them to flee from the wrath to come. These fishers of men have been chosen, qualified, and commissioned thus to preach the everlasting Gospel. And there are we believe thousands among the disciples of Christ, who would give all beside to have the power of so arresting the attention of men, and so impressing them with the claims of God that they should find no peace till they found it at the feet of Christ. The Lord himself shows them here what they have to do. There is no other way whereby men may become fitted so to preach the Gospel as that many may be saved. It consists in following him. All needed professorships of college and seminary were comprehended in this.

To come after Christ is to find our all in him. So long as our hearts are set upon any thing besides, and we are not content that Christ should have the ordering of all that concerns us, we are not coming after him. One is your Master even Christ. The disciples did not have any greater advantages for following Christ than are within our reach. The great thing is, trust. We must believe in Christ's leadership now available for us. The friends of Jesus went out to lay hold upon him, for they said, He is beside himself. They thought that he was deranged as regards the things that pertain to this life; a simpleton, who would involve himself and his followers in irremediable disaster, and must be taken in hand, in the interests of society. His own disciples were often tempted to have the same thought. "Master, carest thou not that we perish?" To be sleeping at such a time seemed madness. So they awoke him, and got rebuked for it. A man who is in his right mind will first of all, every day, see that arrangements are made for the three meals; and before night will know where he and his are to lay their heads. But Jesus continually put something else before this. My meat is to do the will of him that sent me and to finish his work. Trust with regard to all that concerns our living; that trust which leads a man every day to seek first the kingdom of God, and his righteousness; trust in the living Saviour who challenged his disciples to say if they had lacked anything in following him; only as we exercise this, can we be said to be in the way of learning to become fishers of men. It remains to be shown why our Lord should require this trust in his first disciples and not require it in the followers of to-day. The Gospel they were commanded to preach was the Gospel they had seen in him and had heard from his lips. "Go ye therefore and teach all nations to observe all things whatsoever I have commanded you." But his commands were most express in the matter of trusting him for temporal support and accommodation.

They who are in the school of Christ are to walk as he also walked. He was holy, harmless, undefiled and separate from sinners; he was not of the world; he went about doing good; he was the faithful and true witness; he was without guile; he was meek and lowly of heart; he endured the contradiction of sinners; he washed the feet of his disciples; when he suffered he threatened not; he prayed for his enemies; he received every thing at the hand of his Father; he was faithful in that which was least, as shown in his life as a carpenter; he feared not what man could do unto him.

Who is sufficient for these things? Well, who is sufficient for such a miraculous draught of fishes as went near to sink the fishing smacks of Peter and John? The hand of the Lord was in it. My grace is sufficient for thee, he says to every follower. Christ brings to the aid of his follower THE VERY POWER whereby he himself was enabled to foil the adversary and walk in blamelessness and love to God and man. Note what Paul says: "Now unto him that is able to do exceeding abundantly above all that we ask or think, *according to the power that worketh in us*, unto him be glory in the Church by Christ Jesus." (Ephes. iii. 20, 21.) The ability here spoken of is the ability to make our life corresponding to that of Christ, as is evident from the context. The power is actually with us and in us and shall be experienced in the measure of our faith.

THE REVISED PRAYER-BOOK.

WE remember to have once heard of a native gentleman who possessed one of the books of the New Testament with the names of Jesus Christ erased wherever it occurred. We have heard of Voltaire's expression, *Ecrasez l'infâme!* The Rev. Charles Voysey has however distinguished himself in this line of things. He has compiled a Revised Prayer Book a copy of which (2nd ed. 1875) lies before us, the most remarkable thing about which is that the name of Christ does not once occur. He calls it "a modest attempt to adapt the Liturgy of the venerable Church of England to a purely Theistic worship." The book begins with a selection of passages from the Scriptures of the Old and New Testament. The words of Christ, of the prophets and of the apostles are found here very carefully separated from their context so that no mention of Christ himself should creep in. Just as one would suppose the Jews who crucified Christ, would carefully eschew all mention of him, so has Mr. Voysey gone through the Scriptures branding all the passages in which this name is found. Mr. Voysey's name is found conspicuously on the title page, and will occur to the reader who passing from page to page finds the prayers that have been used for centuries by Christians of the Church of England, with every trace of the name of Christ expunged. Seldom have we seen any thing that has so impressed us with the evidence of malignity as this. What would Mr. Voysey be to-day if Christ had not lived and suffered and died and risen again? Europe is Europe to-day and not Asia, because of the work of Christ. The Lord's Prayer occurs many times in this book, still without mention of the name of him, who when about to leave the world said to his disciples, Hitherto ye have asked nothing in my name; ask and receive that your joy may be full; no man cometh unto the Father but by me. There is no mention made of the fact that this prayer was given by Christ to his disciples. We have seen devotional books prepared for the use of Hindoo theists with quotations from various books esteemed sacred among men, and, among others, from the Christian Scriptures, but there was no attempt to exclude the name of Christ. We should mention that 'the Lord's Prayer' is not given in its integrity. Mr. Voysey has changed the petition, "Forgive us our trespasses as we forgive those who trespass against us," into "Forgive us our trespasses as we should forgive them that trespass against us." This alteration may be necessary for theists. Our Lord gave the prayer for the use of his disciples, who believed in the kingdom of God which a man cannot see unless he be born again and receive a new nature. For persons who cannot forgive their enemies, the only prayer is Lord, have mercy upon me a sinner. The prayers contained in this book owe their inspiration to the great truths connected with the propitiatory and mediatorial work of Christ, and were written by those who habitually drank of the river of life

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that flows from the throne of God and of the Lamb, and who knew nothing among men but the name of Christ and him crucified. Holy men of old looked forward with glad anticipation to the time when God should be manifest in the flesh, when unto us a son should be born whose name should be the Mighty God, the Prince of Peace. And the apostolic church, used of God to sweep away the ancient heathenisms of Europe, were fired and energized for all duties and all sacrifices by the glory of God seen in the face of Jesus Christ. Now it does seem strange that theists, who treat Christ as an impostor, should not find any language wherewith to approach their God, but that which received its inspiration from the Lamb of God that taketh away the sin of the world. In this book about 100 pp. are devoted to the Psalms, all of those which contain predictions of the Messiah being omitted. Those passages which speak of God's judgments, of chastisement inflicted upon evil-doers, are left out. There is every where a toning down when the statements are likely to make the sinner feel uncomfortable. E. g.

"Thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man."

This becomes:

"Thou reprovest all them that work vanity. Thou shalt punish them that speak leasing: the Lord will judge both the blood-thirsty and deceitful man."

In like manner there is a selection of Christian hymns, and the same principle has prevailed in making this selection. The name of Christ never appears. But many hymns are introduced which were written by Christian men, under the inspiration of God's love in Christ Jesus. "Saviour, lover of my soul," is changed to "Father, refuge of my soul."

We must all appear before the judgment-seat of Christ. God hath appointed a day in which he will judge the world by that man whom he hath ordained. He who said, No man knoweth the Father save the Son and he to whom the Son will reveal him, is the one who will judge us. The same Lord of all who, in infinite condescension and love, took upon him our nature to reveal himself unto us and atone for our sins, will judge us as to our treatment of his Gospel. The apostle John, deeply taught of the Master, declared almost with his dying breath. "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son."

We understand that the book we have been noticing has some vogue in this country, and is used by educated Parsees and others in their families. As we make this statement we call to mind the case of a Hindoo gentleman in Calcutta, who attended the Brahmist services, and was very much impressed by some words in the Ritual used, without having any idea that the words were Christ's. Learning afterwards that they were, he turned to the New Testament, read it and eventually became a Christian.

THE TIME OF THE END. IV.

In Isaiah lxvi. 5, we read:

"Hear the word of the Lord, ye that tremble at his word: Your brethren that hated you, that cast you out for my name's sake said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed."

And the prophet goes on to speak of this appearing of the Lord as involving world-wide results. It will be, as we have already said, for the purpose of judging his church, acknowledging those that are his and disowning those that are not. With this agrees Rev. xix. We have there the Judgment of 'the great whore,' the false woman that professed to be the bride of the Lamb, the true Church; we have the recognition of the true bride and her adornment in bridal robes; we have the manifestation of Christ as King of Kings and Lord of Lords. The word of God is now seen to issue from the mouth of this most Exalted of all Beings, and it is accordingly a word of infinite power. Ordinarily, it is stripped of its power by the unbelief of men; it is treated as something that may have belonged to God, but is now at all events in the hands of men to do what they like with. It is despised and rejected of men. Critics sit in judgment upon it as though it were a culprit trembling before them; they wound it and mutilate it and put on it mock-robes of their own weaving just as men did to Christ.

"I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man know but he himself. And he was clothed with a vesture dipped in blood; and his name is called the Word of God. And the armies which were in heaven followed him upon white horses clothed in fine linen, white and clean."

Heaven is opened so that a view is given to those that are upon earth, of heavenly things. The Faithful and True Rider of the white horse is not, be it observed, represented as coming forth from heaven. The opening in heaven is not for him to issue by, but for us to see what is there shown. These heavenly things are really no other than those that are shown in the Gospel; but want of faith hinders men from recognizing them there. The Gospel shows us Christ ascended up above every name that is named, having all power in heaven and in earth, head over all things to the church, having power over all flesh that he should give eternal life to his people. The white horse and his crowned rider were already shown in Rev. vi. 2, where the reference is to the rapid extension of the Gospel in the apostolic time. Some event is here indicated (Rev. xix.) the effect of which will be to convince men, to flash upon them the evidence that Jesus Christ is the Lord of glory, supreme in power, irresistible. The white horse represents victory and progress through the earth. They who have been living for him and waiting for him, will find in him more than all they had ever thought; he is Faithful and True; not a jot of his word fails. The manifestation of Christ is connected immediately with the preparation of the bride; redeemed from all iniquity, and purified unto him a peculiar people, zealous of good works, Christ as a divine and all sufficient Saviour is seen in them. It should be observed that the armies in heaven who follow him on white horses, are clothed in 'fine linen clean and white,' as the bride in v. 8; and these armies are no other than the bride. Heaven is where Christ reigns; and Christ is here represented as fully reigning in his people. His glory is in his atoning love, his power to save; he is clothed in a vesture dipped in blood. "In righteousness he doth judge and make war." This connects the description with that in Ps. XLV: "In thy majesty ride prosperously, because of truth and meekness and righteousness." Whom does he judge and with whom does he make war? The sinners of earth, whether in the church or outside of it. "His arrows are sharp in the hearts of the King's enemies," those who refuse to give him the glory assigned to him by the Father. The only weapon used is the word, the sword coming out of the mouth. There have been seasons of revival, when Christ has been recognized as on the throne of glory, and the same word that had previously left the minds of men unruffled, now harrowed them beyond expression.

"Out of his mouth goeth a sharp sword that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God."

The rod of iron is the word in its inflexibility. It is now a pliable reed in the hands of men, bent and twisted every way; made to yield to men's imaginings; *accommodated* by ministers, so that it shall not shock the feelings and tastes of men. But in that day it will be seen that the Sermon on the Mount, and all the rest of the Lord's words, and all the inspired words of God, mean what they say, and partake of the immutability of God. The sharp sword wherewith the Captain of our sal[illegible] smites the nati[illegible] that day, is the [illegible]ws the nature of the [illegible]r afterwards recorded. It is the word in its convicting power, laying low the pride and self-confidence and worldly trust of men, and bringing them to the feet of Christ. The fierceness and wrath of Almighty God are in the word; the omnipotent Spirit is well able, by means of the word, so to reveal the divine wrath against all ungodliness, as that men shall feel utterly crushed beneath the exhibition.

Epitome of News.

Saturday, June 30.

—The Anglo-India Spinning and Weaving Company, near the DeLisle Road, with a capacity for 35,000 spindles, was opened on Wednesday last by the Hon. A. Rogers.

—Dr. Baring, Bishop of Durham, has written as follows to the Bishop of Calcutta, touching the episcopal Resolutions:

"Their object, when stated in plain words, seems to me to interfere needlessly and unwisely with the great Missionary Society for whose past work the Conference records its high appreciation; to claim for the Bishop a dangerous increase of power, and to deprive the inferior Clergy and Catechists of that rightful liberty of action which they have hitherto exercised with due regard to the laws and customs of the Church of England. I deem it very probable the so-called Anglican Synod of 1878, before which you state that you intend to bring these Resolutions, will readily confirm them. For that Synod will have the same essential defect in its constitution which attaches to the Calcutta Episcopal Conference, viz., that it will consist only of Bishops, and that the inferior Clergy and Laity will have no voice in its decisions. And it needs little knowledge of human nature to predict that a Synod consisting only of Bishops will not be loath to stretch to the utmost the limits of episcopal power. But the recent lamentable events in the Diocese of Colombo, and the attempt on the part of the Bishop to 'coerce' his clergy by the exercise of despotic authority, have, I trust, opened the eyes of the Church to the danger of entrusting to any Bishop, or *informal* court held by the Bishop, an arbitratry power which can so easily be exercised for the destruction, and not the edification, of a Native Church gathered from among the heathen."

—*Neilgherry Courier*: The last *Graphic* to hand from Europe, contains a portrait which has a local interest in this Presidency. It is that of Harold Wingfield, of H. M. S. Newcastle, who was drowned in the China seas on the 13th December last. The portrait is that of a mere boy; he was but 17 years old when he perished, in the endeavour to save the life of a sailor who had fallen overboard. Mr. Wingfield was heaving the lead, when the man fell into the sea, and without a moment's hesitation, he plunged in after him. He was seen to reach the sailor, and support him. Two seamen then jumped overboard to render assistance; but all four were drowned, in spite of every effort (?) made to save them. Mr. Wingfield was born in Bangalore, his father being at the time a Captain in the 1st Regiment of Dragoon Guards, stationed at Bangalore from 1857 to 1864. His mother is the daughter of General Cleveland of Bangalore, who is, or was a short time since, the holder of considerable property in Ootacamund.

—The *Journal du Loiret* writes: There has been a frightful accident at the station of Les Aubrais, the first station between Orleans and Blois. The up-train to Paris was at the station, just at 2-30 a. m. Pere Goffinet, of the Society of Jesus, a missionary at Calcutta, just arrived from India and then on his way to Paris where his niece lives, had got down when the train stopped. In going back to take his seat, he went by the shortest cut. An engine was coming along without his seeing it. He was struck right on the breast, thrown down on the rails, and the engine passed over his left leg, the right foot and the right fore-arm. At 9 o'clock the left thigh and the right fore-arm were amputated. When the Surgeon remarked that he could not operate as quickly as he would have wished, the Missionary replied "I am destined to suffer and resigned to bear all that the good God sends me." In fact, Father Goffinet bore the double amputation heroically, thanking all for every service done him and not once complaining.

Monday, July 2.

—*Bombay Gazette*: "The finding of the Court Martial on Serjeant Miller is, after all, to take effect. The public will learn with surprise, that he has been

remanded to his regiment (the 83rd) in the rank of private. We may, we think, safely conjecture that this most arbitrary proceeding is not of Sir Charles Staveley's own motion and spontaneous action, but that the wires have been put in motion, and the ruling power at the War Office has issued this tyrannous and vindictive order, by which this worthy non-commissioned officer is virtually ruined. The moral effect of this order—whoever may be responsible for it—on the whole Army will be deplorable."

—Captain Robinson I. N. Superintendent of Marine, succeeds Mr. Ormiston as President of the Sailors' Home.

—On Friday night last, about 10 o'clock, a serious row took place between the two sects of the Mahomedans of the Khoja caste at the Khudduck, a locality principally occupied by Mahomedans of that caste. It appears the row originated from some differences arising out of the performance of certain religious rites, and a general fight ensued with sticks and stones. A crowd of people numbering upwards of 200 assembled and took part in the affray. The Police put down the row, arresting nine men.

—Babu Hem Nath Bose, Postmaster of Howrah, who was chiefly instrumental in getting Miss Mary Donnelly convicted, has been suspended, it is said, by the orders of Mr. Macfarlane, the Postmaster-General, in consequence of certain charges of irregularity brought against him by one of the clerks in the Howrah Post Office.

—A Mahomedan mendicant, a Haji, has been sentenced to 10 years imprisonment for murdering another Mahomedan, a servant in the house where the Haji was allowed to sleep. He had been provoked by some words used by the servant.

—There was a great meeting in support of the Volunteer movement on Saturday. H. E. the Governer presided. 130 names had been given in. He recommended them to be not satisfied with less than 500. We clip the following from the Governor's address: "Gentlemen, you know very well that in a country like this we never can tell what may happen. You have heard of the simile of the thunderbolt in the blue sky, and this I say is essentially a country where such thunderbolts are to be expected. And, gentlemen, those men who in quiet times like these look forward calmly and deliberately to the coming of the thunderbolt are the men who, when it does come, will regard it with steady gaze and with undisturbed minds." "I do hope that if the corps is formed, there will be a high moral and religious tone preserved. At Calcutta and elsewhere, the volunteers always have church parades; each Christian denomination chooses some chaplain or minister to act in an honorary capacity in connection with the corps, and when they go out to the camps, flags and banners can be spread over the drums for a pulpit and the soldier worshipers can be gathered together under the blue arch of heaven. I hear much of the doings of the Young Men's Christian Association in Bombay. We know how much good they do among the seamen in the harbour—how they actually waylay every ship as it enters the port with their offices of benevolence and their ministrations of charity—how they hold religious services on the week-days and on the Sundays. I say these are exactly the men who ought to join a corps of volunteers; they are men of a steady, resolute purpose, who will thoroughly stick to what they undertake. Then, again, there are the Temperance Associations. They also contain ardent, resolute, earnest men, the very stuff of which good volunteers are composed. Then, also, we may appeal to the various Masonic Lodges, the representative of one of the principal of which is present to-day."

Mr. Pherazeshaw Mheta did not know why Native gentlemen were invited to attend the Meeting, if they were not to be permitted to join the corps. The Governor doubted if the law of the land would allow this.

—A letter from Muscat in the *Times of India* tells us of a rebellion in Muscat. The rebels, 1,700 in number, were bent on dethroning the Sultan Syud Toorkee. H. M. S. *Teazer* arrived in time to save the capital by shelling the positions of the rebels and causing them to retreat.

—At Banavar, in Mysore, a cannon ball is deposited in a rudely built shrine, and worshipped as a god. The Rev. A. Theophilus was informed that till about two years ago, the people had been worshipping a cannon; but at the Government order, it was broken to pieces and the ball in it was taken possession of by the people and invested with divine honours!

—Rev. Dr. Johnson, in the *Lucknow Witness* says: "I have long been persuaded that the importance of a permanent residence of the India Missionary in a community is, at least by some Missions, overlooked, with very great loss to the cause of Christ. It requires a number of years to become so acquainted with even a few of the people, as to gain an influence over them; and where the population is so dense, a long time is required to become acquainted with a sufficient number to influence, or in any way direct and control, the public mind. And without this position and influence in a community, the Missionary can accomplish but little worth to the great cause."

—*Lucknow Witness*: "We are very sorry to hear of the departure of the Rev. T. H. Oakes on sick furlough to England. He had been suffering in health for some time, and in hope of being able to remain longer in the country had taken a trip down the coast, but on his return his symptoms seemed worse rather than better, and his physician ordered his immediate return to England. He sailed from Calcutta last Monday morning, carrying with him the prayers and Christian sympathy of hundreds of warm friends whom he left in that city. Mr. Oakes is still young in years and in his Christian discipleship, but he has done a work among the seamen of Calcutta which would fill up the measure of many an ordinary lifetime. Quiet and unobtrusive in manner, simple and direct in teaching, spotless and pure in his daily walk, he is a man whose influence is felt for good, and only good, wherever he goes. He has turned many to righteousness, has guided many believers into green pastures, and has strengthened many faint and halting ones by the way. May God's blessing go with him, and may he speedily be restored to health and brought back again to the scene of his successful labors in Calcutta.

"The archbishop of Quito was poisoned on Good Friday, while saying mass, by means of strychnine introduced into wine used in the ceremony, and there is great excitement and indignation over the sacrilege The perpetrators were not discovered. But how about the miraculous change of the contents of the cup into the blood of Christ in such a case? Can a little strychnine prevent the miracle from taking place? If not, was it the genuine blood of Christ that poisoned the archbishop."

Tuesday, July 3.

—A paragraph giving an account of an outbreak amongst the coolies in a relief camp in the Adoni taluq of the Bellari district, is without foundation.

—*Bombay Gazette:* "The Rev. A. P. Hogarth, B.D., Presbyterian Chaplain, Kurrachee, has obtained eighteen months' furlough to Europe on medical certificate. It is undecided whether a successor to Mr. Hogarth will be appointed—at least, for some time hence."

—The Rev. Dr. Stewart writes from Livingstonia, Africa, to *The Free Church Record* that "Livingstonia at present consists of a line of wattle and daub houses, roughly but strongly built, some twelve in number, exclusive of work-shop, goat-houses, sheds, and other erections, and forms one side of a square 225 paces long. This line faces the bay and will be continued at right angles on two sides down the beach. The houses, however, are not mere huts. One of them is fifty feet long by twenty five, built somewhat like an Indian bungalow.' He praises the climate and says it is vastly superior to that of the valley of the Zambesi and the Shire. The average record of the thermometer is 82 at noon; but the nights are cool and pleasant and there is nearly always a pleasant breeze blowing from the lake.

—A new Chapel, in connection with the Cottage Hospital, Mazagon, has been dedicated. The *Times of India* says: "Of no particular style, it has been built to meet the requirements of the Cottage Hospital, where only women and children are admitted, but is strangely unlike a Protestant place of worship. The altar is on a dais raised two or three steps from the floor, with a bronze Crucifix above it, and a large painting in panels, showing three of the principal events in Our Saviour's Life. A row of stout teak forms—half-a-dozen on either side of the nave, and capable of seating some fifty people—comprises all the furniture. Altogether, with the embroidered altar cloth, flowers, Crucifix, candle sticks, and paintings, it bears no slight resemblance to a Catholic Chapel. At seven o'clock the Bishop, preceded in order by four clergymen—the Rev. Mr. Lewis, Rev. Mr. Gadney, Father Page, and Rev. Mr. Diago—with the Rev. Mr. Mackey carrying the Pastoral Staff before his Lordship, entered, and stopped near the entrance to the Chapel, when the Benediction Service commenced, the congregation all standing.

Wednesday, July 4.

—*Bombay Gazette:* "Ruthnavalu Chetty seems to be an honest man, for he has brought his honesty to the test by submitting to excommunication from his caste, but we wonder how many more of his caste fellows there are like [illegible] of ten of the Chettys [illegible] their castemen, and see[illegible] was right in the Chettys' sight, even while professing a thorough allegiance to our Government. And to do right in the Chettys' sight appears to us to be to do wrong in the sight of Englishmen; to commit, in fact, the keeping of one's conscience and honour to the care of a lot of superstitious and ignorant bigots, and to do what they advise under peril of excommunication from their society."

—*Times of India*, Rawulpindee, 3: The Punjab Bank suspended payment this morning. The sudden heavy run on it, in consequence of a disquieting article in the newspapers, caused this. It is expected that depositors will be paid up in full. Great excitement has arisen in consequence.

—Mr. G. W. Phillips, Asst. Apothecary, says: "I was the first person that worked out the Gurjon oil treatment at Port Blair, and the specific which I have now introduced, is an improved method to that adopted in the leper hospitals. I have patients just now using it in different parts of India, and in Madras alone have nearly twenty. All of them, without exception, I am happy to say, are recovering fast. Two or three cures of typical cases I shall be able to publish at the end of this year, but it takes one or two years to effect it, sometimes even longer."

—The Rev. Wm. Brown Keer, formerly of Bombay, late of Oxford, has gone to Valparaiso, as Consular agent.

Thursday, July 5.

—*Christian:* A correspondent writes:—The year which is just closing with the assembling of the Wesleyan Conference at Bristol has been one of great blessing in the various circuits and churches. Especially has this been the case in many of the rural districts, the special mission services during the past winter having resulted in the conversion of hundreds of souls. The increase of members united in Christian fellowship is nearly 10,000 over the number reported at the last Conference; while over 28,000 young converts are still remaining on probation for a short time previous to being received into full communion. There are 187 brethren candidates for the Christian ministry, being the largest number that have ever come forward in one year; a large percentage of these offer themselves for foreign work. There has been an increase of 2500 Sunday-school teachers and 25,000 scholars during the year. The spirit of aggressive evangelistic work is everywhere increasing, and showers of blessings are still falling over all the land. The brethren have to mourn the removal from their midst of Rev. G. T. Perks, M.A., who, while preaching at Rotherham on Lord's day evening, May 27, was stricken with apoplexy, and passed into rest after a few hours' illness.

—We are favoured with a copy of the Indian Railway and Travellers' Guide for July published at the *Bombay Gazette Office* price 8 annas.

—The str. *Thibet* with English Mails left Aden for Bombay yesterday, 3 P. M.

—A correspondent of the *Bombay Gazette* says: "Miss Bleuitt, lady missionary, intends leaving Bassim in a day or two for the N. W. Provinces; the young lady, with Miss Drake, have done much good—so people say—in street preaching to the natives. Miss D. will now be single-handed until the arrival from America of another lady missionary, who is expected at the end of the year. Methodism seems to be on the ascendancy in certain towns in Berar. Besides the Rev. Mr. Norton and Miss Frowe at Ellichpore, a Rev. Mr. Kramer from Bombay intends visiting Berar at the end of the current month." Mr. Kramer is not a Methodist. He is an agent, we understand, of the Anglo-Indian Union.

—Private Loveday, 1st. Bat. 3rd Foot, has been sentenced at Caunpore to 5 years penal servitude for being drunk and striking a Lance Sergeant.

—In the house of correction, Bombay, two Rajpoot prisoners, in for long terms, having got possession of some weapons, endeavoured to create a mutiny. One of them was shot by Captain Walshe in the hip, and they were both secured.

—*Madras Mail*: A European named Hayes, a driver in the employ of the Madras Railway, was found dead in a second class carriage, in which he proceeded to Arconum on Saturday evening last. It would appear that the deceased was in a state of intoxication when he took his seat in the carriage.

—The *Madras Ch. Miss. Record* gives this additional information about the "Six Years Movement."

"The six years' people have lately put forth great efforts, and some who left them after the failure of the prophecy of the three days' darkness have again joined them. They have not only got back some who had left them, but they have got hold of some Syrians at Puthupalli near Cottayam, who had not before joined them. The immediate cause of their [illegible] increase seems te be owing to a prophecy [illegible] of Sin" will be revealed [illegible]bout

seven months time. Last year, while waiting for the expected darkness, they increased in strength and numbers, and the failure produced a re-action corresponding with the previous extension. Their position now corresponds very much with what it was last year about this time, only they have learnt more, and do not speak so definitely, which appears to be a provision against a similar failure. But although they are increasing in some places, they are not building on the six years' revelation, but are rather preparing the way for its abandonment. Mr. Joseph's brother Jaco was preaching at Karthiapalli a short time ago, and he said, "Of course God can do as He likes, and if He wishes to lengthen the time, no one has any right to say anything against it." Another of their sect at Thevalakara, speaking to Mr. Kuruvila a few days ago, said,—"I look upon the six years as a period of time that may be long or may be short." Mr. Kuruvila replied, "I suppose you mean that the time is as long as it will be." They report now, that they have had letters from two Sahibs, who wished for information respecting them, which seems to show that they may not be doing everything themselves.

The one who calls himself the "Ass-prophet" had a "revelation" about a fortnight ago. He says that a space ten miles long and ten miles broad (Kayankulam being the northern boundary) is given to the daughter of Sion. In six months the 144,000 will be sealed, and within two months after that they will all be located on the space specified. The "Apostle Peter" has made a tank which he calls the Pool of Siloam, in which he has already baptized some people. One of the leaders has also *ordained* some preachers.

—Same: "We gave in our number for March some calculations which show that our Native Christian brethren in South India supply a very fair number of successful candidates in the University Examinations, being eight times as many in proportion to their numbers as non-Brahmin Hindus, or as Muhammadans. We have since learnt that the only B.A. in the first class this year was a Native Christian from the C. M. S. portion of the Tinnevelly District. And we know that last year the only M.A. in the Madras University was a Native Christian from the S. P. G. portion of the same district."

—*Overland Mail*, June 15: On the June 9 the memorial stone of the Livingstone Medical Missionary Memorial Training Institution was laid in the Cowgate, Edinburgh, by the Rev. Dr. Moffat, the African missionary, in presence of a large number of spectators.

News has been received that the destructive tidal wave experienced at Callao and the ports to the north of that place extended as far south as the northern boundary of Chili, but how much further south was not known, as the telegraph communication had been interrupted. The almost complete destruction was reported of Autofagasta, Iquique, Arica, Tambo de Moro, Pabellol de Pico, and Ilo. Severe shocks of earthquake were felt, but they caused little damage. The destruction of life and property was caused by the frightful upheaval and ingress of the sea. The flourishing town of Iquique, the principal port for nitrate shipments, is left as complete a ruin now as it was after the earthquake and inundation of 1867. At Arica the sea washed over the town to the hill at the back of the church, and destroyed much valuable, property. The wreck of the United States steamer *Wateree*, carried inland a couple of miles by the tidal wave of 1868, was again floated and carried a mile or two farther up the coast. The lower part of Autofagasta, the port of the Caracoles mining district in Bolivia, is reported to be completely destroyed. The sea in some places rose over sixty feet, and the destruction of life and property is believed to have been enormous.

After the long interval of seven years, the last portion of Dr. Hall's edition of "Wilson's Translation of the Vishnu-Purâna" has made its appearance. What has now been published is the second part of the fifth volume (Vol. X. of Prof. Wilson's Collected Works); and it consists of an index to the entire "Vishnu-Purâna."

Friday, July 6.

Times of India: "In the town of Sholapore the Relief Committee were about to close their operations last Saturday for want of funds, when a remittance of Rs. 4,000 from the Deccan Relief Fund at Bombay enabled them to continue the support in whole or in part of some four thousand utterly destitute people. These poor wretches were miserable objects enough some three months ago, but they have achieved the almost impossible feat of becoming still more emaciated since. They are now little better than walking skeletons. It is said that [illegible] thousand stravelings in Sholapore, dragging out a miserable existence on what the Relief Committee can give, augmented by what they can obtain by begging from house to house. The sudden increase in the price of grain will almost inevitably prove fatal to a large number of them; their dole from the Relief Committee has been cut down from 13 to 11 oz. a day, and casual charity will also become necessarily contracted."

—Same; London: "I went the other day to see Mr. Maskelyne's new automaton, Zoe, the companion to Psycho. Zoe's *forte* is sketching and caricaturing. At my request she executed a capital caricature portrait of Lord Beaconsfied, which was particularly remarkable for the humorous expression of slyness which she threw into it. A portrait of the Prince of Wales, too, not a caricature, was a very striking likeness of H.R.H. Zoe is a singularly ingenious piece of mechanism, and though eclipsed by the mysterious and almost supernatural Psycho, amply sustains Mr. Maskelyne's reputation for inventive genius."

—Deaths last week, 712. By Cholera, 180.

—The Captain of the Str. *Estepons* from Kurrachee, is charged by a lascar with having pushed a brother of the latter overboard. The charge is denied.

—Runchordas Waljee, one of the men charged with the murder of Pragjee Dhunjee, bill-collector, at Breach Candy, has been sentenced to death.

—Sulina, June 10.—Last night there was a sunden alarm. Three Russian steam launches attacked the Turkish ships lying here. While the engagement lasted the firing was terrible. Throughout, the Turkish artillery told with splendid effect. The Russians attempted to use the torpedoes, but without success. One after another their boats were sunk, and their crews either drowned or taken prisoners. This victory is attributed to the special system of defence adopted in consequence of Hobart Pasha's advice. The prisoners will be sent to Constantinople immediately.

—The volunteers now enrolled in Bombay exceed 250.

"Lady Stirling Maxwell (better known as the Hon. Mrs. Norton) died on the morning of June 15. Miss Caroline Elizabeth Sarah Sheridan was born about 1808, and was the daughter of the late Mr. Thomas Sheridan and grand daughter of the Right Hon. Richard Brinsley Sheridan. Miss Sheridan married about 1829 the Hon. George C. Norton, a brother of Lord Grantly and for many years a magistrate at the Lambeth police-court. Mr. Norton died in 1875; and on the 2nd of March last Mrs. Norton, who had for some time been confined to her room, was married at her own residence to Sir William Stirling-Maxwell, Bart., M. P."

—The Str. *Meikong*, lost on Cape Guardafui, had a cargo valued at a million stg.

—*China Mail*: "There seems no end to the disasters which are befalling China. We have heard of drought and famine in Chilli, Shanse, Shantung, and Honan and of floods and consequent distress in Fohkien and Kwantung. And now the crops of some districts in the province of Shanghai are threatened by locusts."

—*Home News*: In the House of Commons motions in favour of the opening omuseums on Sundays, and the abolition of capital punishment, have been discussed and rejected. The Prisons Bill has been considered in committee, and the Universities Bill is about to leave the House of Commons for the House of Lords.

—Mr. Douglas, a colored man, has been appointed Marshal of Washington. In a letter written by him, he says: "When you remember that the ruling class here is made up from the people of Maryland and Virginia, and that Washington was, before the war the hot-bed of slavery and the slave-trade, and that it was a part of the Marshal's duty here, in old time to seize and sell colored people as chattels, the fact of my appointment to the office of Marshall is full of significance."

—The *Indian Mirror* speaks of *Shiva* as one of the most beneficent of the gods! We give the whole paragraph, as a curiosity of literature: "The word "madness," so often used now in Brahmo Somaj phraseology, jars upon English ears. We can understand the cause of this, Madness to an Englishman always suggests lunatic asylums, and violence, and roaring idiocy. For this reason many of our English sympathizers feel it difficult to reconcile themselves to the words. One of the wisest and most eminent among them says: "As a matter of mere language I regret the use of the word 'madness' for self-forgetful enthusiasm, and prefer the plea of Paul—'I am not mad most noble Festus, but speak the word of truth and soberness.'" It is impossible to have any but distressing associations with the word "madness," so often used now in application to a state of [illegible] highest reason. The [illegible]ved is perfectly just: is it not a pity to prejudice it by presenting it in so paradoxical a form? But language is a matter of latitude in some measure, and there may be local reasons which overrule my criticism at this distance." Yes, there are local reasons. In India one of the most beneficent of the gods, Shiva, is represented as mad. The holiest men, men like Hafiz, and Chaitanya are known as maddened by their piety. And even at the present day there are not a few who simulate madness to have credit for holiness of character. The distressing associations, then, of which our friend speaks do not exist in this part of the world, while the use and explanations given clear away a thousand popular notions about religious ecstacy, and elucidate and throw light upon numberless eccentricities of the character of religious men about whom the people are puzzled what to think."

—The Rev. R. T. Wade, in an account of the Cashmer Medical Mission, says: "The Kashmíris are a very ignorant and a very superstitious people. The country abounds with shrines and places of pilgrimage, and almost every person wears one or more charms either for protection from danger or recovery from sickness, or some other desired blessing. These charms are generally verses from the Qurán or other sacred writing, bought from the holy man in charge of a shrine, written on paper or birch bark, and wrapped up in cloth or leather and perhaps ornamented with silver and worn round the neck or tied round the arms, and sometimes sewed upon the dress. Now I found that many of our patients had bought such charms, and wore them in order to regain their lost health, and then came to us for medicine; and when they recovered, the recovery was ascribed to the charm and the Pir (saint). But it appeared to me, as I told them, a little unfair that we should have all the *kám aur taklif* (toil and trouble), and their saints all the *dàm aur tarif* (pay and praise), and therefore I thought it only right that they should take their choice between our medicine and their charms. Almost without an exception they readily gave up their charms, and sometimes, especially after they had received some benefit from our treatment, soundly abused the Pirzádas from whom they had bought them."

—The *Missionary Herald* contains an account of the baptism of a Mohammedan lady under rather remarkable circumstances. She is a wealthy person, having estates, partly in Nepaul, and partly in British territory. She had never seen a missionary, but was taught to read by the wife of an indigo planter and a native Christian teacher. She studied the New Testament in Hindustani, written in Roman characters, in which the lady was able to give her lessons. Then, being thoroughly conviced of her need of salvation through Christ, she travelled to Calcutta—a journey of fully five days—in order to obtain baptism. She brought with her three members of her household and four children.

Selections.

CHRISTIAN COLPORTAGE.

On the evening of Friday, the 19th inst, a singularly interesting gathering of agents of the Christian Colportage Association for England at work in the London and suburban districts was held at the offices, 37, Farringdon-street, under the presidency of Mr. T. A. Denny.

Accounts of the work done in their varied localities, with telling incidents connected therewith, were graphically but briefly narrated by the colporteurs (about thirty of whom were present), proving clearly that the work has been blessed of God, who has in deed and in truth caused his face to shine upon them, and prospered the work of their hands.

The following notes of some of the narratives given by these brethren are valuable as showing the nature of the work they are doing:—

"I gave to a servant at the door of a gentleman's house a tract entitled, 'Are you going to Heaven or to Hell?' A month after I called again; she said, 'I have been praying this last month that I might see you again, to thank you for the tract you gave me; it showed me my real condition. Thank God, I am now trusting in Christ. Here is a shilling as a mite from a poor servant-girl to your Society, and I thank God that it ever sent you to me.'"

"I have been employed by this Society between two and three years, and during the whole time there has been a steady increase in my sales—this year an increase of £20 upon the previous year. Soon after I began work God gave me fruit. I called upon a woman living close to the church; I said, 'You are living close to the church, ma'am; are you far from God?' She was very angry, but about a week after

that I met a Bible-woman of our neighbourhood, who told me that this person was in great trouble and wished to see me. I went to the cottage immediately, and found that ever since my last visit she had had no peace night or day; the question I had asked her had been used by God to awaken her to a sense of sin. I pointed her to the Saviour, and I thank God she was enabled to rejoice in Christ."

"Some little time ago a gentleman to whose soul God had blessed the words I spoke, and who ever since has bought books of me, asked me to come into his parlour. There he showed me a book-case full of novels (which had cost him about £20), and said he could no longer find pleasure in reading them; what should he do with them? 'Will they help you in your heavenward way?' I asked. 'Certainly not,' he replied. 'Will they be useful to your children?' 'No,' he said. 'Then,' I replied, 'I'm sure they won't do anybody else any good, and my advice would be to burn them.' 'Done!' he said; 'let us begin at once,' —and I assure you we soon made a capital boufire of them. Now he is gradually filling up the library again from my pack with 'Grace and Truth,' 'Heavenly Love,' &c."

Another colporteur told of Christian books sold that day to women of the worst character in a low court, where he was told even the police were afraid to enter alone; and another, who labours especially in public-houses, mentioned the following incident which occurred in a low beer-shop in Peckham:—

"Both the landlord and the barman ordered me to leave, the latter saying he would 'chuck me out' if I didn't go. But I handed each of the customers a tract, and then offered one to the barman. He coolly rolled it up, lit it at the gas, and asked if I wanted to light my pipe. 'Ah, my friend,' I said, 'you may burn the tract, but you can't burn God's word—"Heaven and earth shall pass away, but God's word shall not pass away."' His countenance changed, and he said, 'Let's see what you've got, guv'ner; show me the best book you have.' I showed him a Bible, and said, 'That's the very best book I have, friend; you'll find no better anywhere.' He bought one for 3s. 6d., and one or two other books. Next time I visited there I met him outside; he was looking terribly cut up, and he said to me, 'Oh, I say, I've had no peace since you were here last; those words about God's word not passing away have stuck to me. You just reminded me of my old Sunday-school teacher; but I'm going to leave this,—I've given notice. I'm going to give up my fortnight's wages: I can't stay here a day longer.' I tried to point him to the 'Lamb of God that taketh away the sin of the world'; and I pray God may bless the words to his soul."

Mr. R. C. Morgan, addressing the men, said: This is the very romance of bookselling. Since I have been sitting here I have been taken back to old times, when booksellers were not merely tradesmen, but literary men, interested in the books they sold; and I have been thinking that you, friends, possess the spirit of the old booksellers. You love the books you sell: your heart is in the work. You are engaged in a true Christian ministry—speaking for Christ and winning souls. Among all the "May Meetings," I question whether there has been a more interesting gathering than this. You represent a method which God will use to-day as He did the preaching in apostolic times, when it was said, "The men who have turned the world upside down are come hither also." I believe this work of yours will grow into a mighty agency for spreading Christ's Kingdom. May you be humble, "instant in season and out of season," loving your work, feeling that the success of the Society does not depend so much upon the sales effected as upon the souls won to Christ.

Mr. Gawin Kirkham, of the Open-Air Mission, also spoke words of counsel and encouragement to the men, exhorting them to be steadfast and continue daily in every good word and work. Mr. T. B. Smithies followed,—his remarks bearing upon the method of working; showing the necessity of tact and wisdom being employed in dealing with the various classes met with in daily life.

Rev. Dr. Paterson and Mr. Robert Paton (Hon. Sec.), speaking of the work, said that it was too laborious to be sustained save by men of prayer, piety, and patience; bidding them, when discouraged, to remember whom they served, and to go forth solely in the Lord's strength.

After the Conference, the colporteurs assembled in an open space near the Holborn Viaduct, and held a most interesting open-air service. Many were attracted by the singing, and remained rivetted by the earnestness of the addresses; while anxious ones were dealt with individually, and some went away rejoicing in possession of an intelligent faith in Christ.—(*Christian.*)

ON CHURCH MEMBERSHIP.

BY REV JOSEPH COOK, BOSTON, U.S.

EVERY true church is a contract, not between two parties only, but three, It is not only an agreement of men with men, but of men with God. In disbanding a church men alone cannot annul the contract. This is the scholarly idea of the bond of Christians in fellowship with each other and with an invisible Head. Thus the Christians of the world are really and confessedly members of a Theocracy. You think Cromwell's and Milton's dream of a Theocracy failed. Many an archangel pities you, and all the deep students of science among men smile, if you say this seriously. God governs, and his kingship is no pretence. Our best hope for America is that it is, as every other part of the universe is, a Theocracy. A true church is the outward form among men of God's Kingdom in human history, and it illustrates his Kingdom in all worlds.

We must look on every true church as really a Divine institution, for it is a contract with the unseen Power that is filling the world, just as the magnetic currents of the globe fill all the needles on it. Our Lord was, and is, and is to come; and in all true believers He is as much present as the magnetic currents of the globe are in the balancing-needles that point out the North Pole rightly, if they are true to the currents that are in them, but not of them. The Church is our Lord's body; the Church is our Lord's temple; the Church brings every true believer into contact with the deepest inmost of our Lord's present life in the world; and this is the supreme reason for uniting with it. *It is painfully evident here, I hope, that I am speaking of a true church, and not of a Sunday club!*

Experience has shown that most men who do not unite with the Church drop away from their early religious life. The two great reasons for uniting with a true church are that you are likely to grow more inside the Church than out of it, and that you can probably do more good in it than out of it.

To which church do I ask you to join yourselves? I wish you could find out. Am I making a party plea? I wish you would find out on which side it is made. I know, perhaps, five hundred young men who are members of churches, but I do not know of twenty of them to which evangelical church they belong, nor do I care. It is not a partizan plea I am making in asking you to become a member of the visible Church; and if you are a member of the true invisible Church you will assuredly wish to aid in making some part of the visible Church a true church.

But you say that creeds are long. They are quite short in some places, although they are deep. The best church creeds include great essentials and no more.

I hold in my hand the creed which the American evangelist (Mr. Moody) subscribed twenty-one years ago in Boston. That confession of faith has by the Divine blessing amounted to something in the world. As a ray of keen light for others, our evangelist will allow me in his presence to read what perhaps he never has seen, the record on the church books of his examination in that house of God yonder in which he first resolved to do his duty:—

"No. 1079. Dwight L. Moody.—Boards, 43, Court-street. Has been baptized. First awakened on May 16. Became anxious about himself. Saw himself a sinner, and sin now seems hateful and holiness desirable. Thinks he has repented. Has purposed to give up sin. Feels dependent upon Christ for forgiveness. Loves the Scriptures. Prays. Desires to be useful. Religiously educated. Been in the city a year. From Northfield, this State. Is not ashamed to be known as a Christian. Eighteen years old.

"No. 1131. March 12, 1856.—Thinks he has made some progress since he was here before, at least, in knowledge. Has maintained his habits of prayer and reading the Bible. Believes God will hear his prayers. Is fully determined to adhere to the cause of Christ always. Feels that it would be very bad if he should join the Church and then turn. Must repent of sin and ask forgiveness for Christ's sake. Will never give up his hope, or love Christ less, whether admitted to the Church or not. His prevailing intention is to give up his will to God.

"Admitted May 4, 1856."

That is a most moving record. Gentlemen, I hold that this is an examination that no church need feel ashamed of, and the results of it are of the same character.

The Christian ordinances of baptism and the Lord's Supper you do not approach closely unless you come into the Church. In the close contact with illumined souls [redacted] will come to you nowhere o[redacted] is it that there is such [redacted] Jesus.

great assembly all of one mind? Go to the little gatherings where some men of the class that neglect God's house spend their Sundays,—fire-engine rooms and the secret clubs for drinking,—and all the sentiment runs one way there. Men are like eels in pools of the muddy sort, and by-and-by come to think their pool is the whole ocean. You are transfused with the spirit of any company that moves all one way. Put yourselves into the crystalline springs and streams. Somewhere in the Church you will find crystalline waters. There is a Church inside the Church, *Move in that! Live enswathed in that!* Let that be the transfusing bath of your inmost life; and very soon you will find in the power of that interfusion of soul with soul that assuredly God is yet in his holy temple! Yes, but there are hypocrites in the Church. I know it. Do you want the Church better? Unite with it and turn out such men; or rather, unite with it and keep such men from getting in.

Perhaps some of our churches are too ambitious to be large in numbers. Let us be reasonably shy of that church ambition which cares more for quantity than quality. Our evangelist has said that he once in Chicago was ambitious to have a big church. He got one. Then he became ambitious to get a small one. A recognition of the necessity of spiritual church membership is the crowning glory of the churches of America of all denominations, and it is almost a distinctively American idea.

Think of the host in the air behind me, as I invite you to become members of God's house! Here is a visible audience which might be enlarged to fill the city, or the nation, or the continent, or the world; but even then the audience before me would be as a ripple compared with the sea in contrast with this audience in the air behind me—all the sainted of our New England shore, all who have gone hence from foreign lands and are now in the Unseen Holy! The Church is one on earth and in heaven. Think of the martyrs of the Reformation, those who on the continent of Europe prepared the way for this modern rising of the sun, and of all those who in the eighteen Christian centuries have laboured and into whose labours we have entered. The goodly company of the martyrs and apostles and prophets is before you! With all that company I urge you to join hands, when I aak you to pass your brief career in this world in organized, aggressive companionship with those who have a zeal for good works.

TEACHING BEGINNERS HOW TO WALK.

BY REV. THEODORE L. CUYLER.

The minor prophets are the least studied probably of any portion of God's Word—except the book of Leviticus. Yet they are gold mines yielding inexhaustible ores of precious truth. There is a nugget of rare value to be found in the third verse of the eleventh chapter of Hosea. It refers to "Ephraim," who represents the ten tribes of Israel. The verse is this—"I taught Ephraim also to walk, taking them by their arms."

The idea is derived from the nursery—and it describes the manner in which a mother teaches her little ones to use their feet. When the youngster essays his first attempts to cruise around the room, he catches many a tumble, and falls foul of many an obstruction lying on the floor. So the nurse or the mother takes the wee toddler's hand, or puts her strong arms beneath the child's arms. Thus the parental strength holds up the weakling while it is gaining the benefit of practice and coming at the right idea of the law of gravitation.

What a sweet picture of God's condescending love towards His infant children! He not only has an oversight of every young convert, but He extends constant help. It is in the way of self-exercise. What are feet given for but to walk with? And what are faculties and regenerating grace given to converts for except to be used in Christ's service? If not used pretty *soon*, the new-born soul will remain a pitiable dwarf or helpless cripple for life. I have watched a young beginner when making his first experiment in a social meeting. His knees shook a little when he rose up to speak, and he stumbled somewhat in his language. But everybody in the room sympathized with him, and the divine love seemed to be holding his hand. He had broken the ice; and as a "first time" never comes but once, he feels that the worst of it is over. Some great orators have made a sad botch of their first public efforts; D'Israeli did in Parliament, and Dr. Tyng in the pulpit. I can recall some excellent and edifying speakers in prayer-meetings whose tongues stammered, and their heads swam when they first

To give a public testimony for Christ, is but a single step in the pathway of duty. The young beginner is entirely on a new track—is serving a new Master, is encountering new difficulties, and is put into many new positions. Before he "runs in the way of God's commandments" he has to creep. When he tries to use his own feet, he finds them very weak; if God should let go of him, he would drop. So he prays "Hold me by my right hand" and ventures forward. This is the experience of every sincere convert who actually desires to do the will of his heavenly Father. God never deserts such a child of grace. The meek will He guide in His way, and the limbs of faith grow strong by exercise.

God not only teaches a docile convert *how* to walk, but also *where* to walk. He puts up the bars of prohibition before certain dangerous places, and warns us off the ground. If we go there we go at our peril. Occasionally we, heads of families, hear a loud thump in the hall, followed by a scream of distress, and we say "Ah! poor Benny or Jenny has tumbled down the stairs." Our Heavenly Father hears a great many such falls and cries of pain in His earthly household. That presumptuous professor who stepped off the platform of abstinence and caught a tumble down the stairway of drunkenness, gets up a sadder and a wiser man. Then is the time, after a first fall, to put himself under God's protection. When a man *gets used to falling* he is ruined. A first fall may bruise; but after that, every repetition hardens.

The stairways of temptation are very numerous. Fashion carpets some of them gorgeously and claims that they are safe. But we pastors know how often young converts venture on the slippery places only to catch wounding falls. The moment that a Christian goes where he cannot take Christ with him, he is in danger. The Master will not keep His hands under our arms when we go on forbidden ground. Presumptuous Peter needed a sharp lesson, and he got it. That bitter cry at the foot of the stairs be-spoke an awful fall. How many such are rising daily into Christ's listening ears!

But there is no need that any Christian, young or old, should stumble. The "everlasting arms" are almighty arms. We have only to lean on them, and we shall never take a false step. Right before us are the footprints of Jesus to tell us where to tread. Christ is not only our Righteousness, but our example. If I can but set my frail human foot into the spot where my Master trod, I *know* that His hand will hold me. There is no more necessity that a Christian should backslide, than that the polar star should get lost in the skies. Only let us keep singing "*He leadeth me*," and we shall find by-and-by, that He has led us to glory.—(*Evangelist.*)

SIR HENRY DURAND.

HENRY MARION DURAND was born in Scotland about the year 1813, and was educated at Eton and thence was sent to Addiscombe, where he had for a fellow-student Lord Napier of Magdala. When little more than sixteen years of age young Durand passed his examination for the Bengal Engineers, and embarked for India in the Lady Holland. One of his fellow voyagers was the young Scottish missionary, Alexander Duff, who tells us that his friend Durand was marked out from the rest by his grave, studious habits, which were never incompatible with a pleasant remark or a merry laugh.

It would appear that, under God, it was the teaching of Mr. Duff which sowed the seeds of divine grace in the soul of young Durand, and inspired him with that love of Christ by which he was ever afterwards distinguished. The pleasant friendship thus formed was suddenly interrupted by a shipwreck on Dassan Island; but obtaining another vessel at the Cape, they landed at Calcutta in May, 1830, without books or baggage; and it is a noble feature that in Durand's life he ever after looked on his friend Duff's career as one far nobler than his own, and, when in later years congratulated on being Lieutenant-Governor of the Punjab he said that his life had been but a flash in the pan compared with that of Dr. Duff. Durand joined his station up-country with the short-lived Bishop Turner, and the better-known Bishop Corrie, then archdeacon.

Durand's first work, as an engineer officer, was to complete the depôt for invalid soldiers in the Himalayan Sanitarium of Landour. He was next set to make canals, a work which threw him into close intercourse with three very distinguished engineers, namely, Sir Proby Cautley, Lord Napier of Magdala, and Sir W. Baker. Durand had deeply studied geology, and the cutting of the canals enabling him to view the strata, he contributed several valuable [illegible] læontological papers to the Bengal Asiatic Society's *Journal*. He was soon after [illegible]ected to fill [illegible] of Secretary to the Agra Board of Revenue. He accompanied the disastrous Cabul expedition, and when the army sat down before the strong fortress of Ghuznee, it was Durand who suggested the daring idea of blowing open the only gate not already bricked up; and when the bags of powder were laid at the gate and fired, and others thought it a failure, it was Durand who "scraped the hose with his finger-nails when he found that the powder would not at once ignite."

Had his wise advice been taken, the British would have maintained their ground at Cabul, and the fatal retreat would not have been made; but the commander was an imbecile from old age and debility, and of the whole army only *one man* (Dr. Brydone), escaped. Fortunately for Durand, he was sent back before the retreat began, and became private secretary to the Governor-General (Lord Ellenborough). When the latter was recalled, Lord Hardinge, who took his post, sent Durand to Moulmein, as Commissioner of the Tenasserim Provinces.

Here, for doing good work, he got foully abused and recalled; but Dr. Duff and the other missionaries bore testimony to his efforts in the pages of the *Calcutta Review*, and offered up a prayer "That our heavenly Father may still direct you in a way in which your labours may be highly useful to mankind, as well as a source of increasing delight to yourself, and that you may finally receive the ultimate reward of those who continue faithful unto death."

Durand now became an intimate friend of the devoted missionary, Adoniram Judson, of whom he says:—"He was indeed a mighty champion—mighty in word, mighty in thought, mighty in suffering, mighty in the elasticity of an unconquerable spirit, mighty in the entire absence of selfishness, of avarice, of all the meaner passions of the unregenerate soul, mighty in the yearning spirit of love and of affection, above all, mighty in real humility, in the knowledge and confession of the natural evil and corruption of his own heart, in the weakness which brings forth strength, mighty in fulfilling the apostolic injunction, 'Whatsoever ye do, do it heartily, as to the Lord, and not unto men,' mighty in the entire, unreserved devotion of means, strength, and great intellect to his Master, Christ."

Durand took part in the second Sikh war, on which he wrote some valuable papers. During the Mutiny, too, he did good service, for which he was thanked by Lord Canning, who publicly declared that his conduct "had been marked by great foresight and the soundest judgment, as well in civil as in military matters." On the abolition of the East India Company, Durand became a member of the Secretary of State's Council, where he co-operated earnestly with Lord Lawrence.

When General Outram, though dying, insisted on returning to his seat on the Calcutta Council, Colonel Durand generously resigned to make way for him, but on the written promise that he should take Outram's place as Lord Canning's colleague in India. The promise was given but broken, and Durand, giving up all idea of preferment in India, settled down in England to educate his children, but in 1861 was sent out as Secretary to the Government of India in the Foreign Department.

In the great reforms which followed he took a prominent part. By the native chiefs he was loved and respected as a father. Lord Elgin promised him the Lieutenant-Governorship of the Punjab, soon, it was thought, to be rendered vacant by the retirement of Mr. (afterwards Sir Donald) Macleod, but the latter wishing to remain a year longer, and Lord Elgin dying, Durand was again shelved, and it was not till 1865 that he took his place as Military Member of the Governor-General's Council. He was now made a Knight Commander of the Star of India, and on a farewell banquet being given to Sir Donald Macleod at Lahore in 1870, Lord Mayo announced the appointment of Sir Henry Durand as Lieutenant-Governor of Rajpootana and Central India in the following terms:—

"GENTLEMEN,—Sir Donald Macleod bequeathes to his successor arduous and most responsible duties. I believe that his mantle will fall upon one who is in every way most worthy and able to bear it. In Major-General Sir Henry Durand (the name was received with prolonged cheering) you will find a Lieutenant-Governor worthy to be the successor of Sir Donald Macleod; you will have one of the foremost men in the Indian Service; you will find in him all those great qualities which enable men to rule with success; you will find him firm and fearless, honest and brave. He has vast experience, gained in his military capacity, and also in a long period of [illegible]ed by service in the Supreme Council of India.

"He has ability enough to enable him to fill, with distinction, the highest positions in the public service; and I believe there is not a man in the service of the Queen who could bring to this high office more power or greater experience than Sir Henry Durand. Gentlemen, I ask you, though I know it is almost superfluous to do so, still I ask you to give him your hearty and cordial support. You are justly proud of your province, and I entirely sympathize with your feelings in that respect. You have every right to be proud of it, for it is one of the most interesting and flourishing portions of the Empire of India.

"But I would ask you, in considering the many and varied questions with which every officer in the Indian Service has to deal, to lay aside all feelings of perjudice, and especially to avoid provincialism, to recollect that we are all subjects of our Queen, that we are all fellow-workers together, and that, after all is said and done, we are nothing more or less than a body of British gentlemen, endeavouring to rule for their good a weaker, but still most interesting, race; and that our mission in this country is to extend to the people of India the blessings of that civilization which has made us what we are."

To this the good and pious Sir Donald Macleod said, in reply:—

"I hope to be able to make over this magnificent province to my high-minded and gallant successor, whom his Excellency has just named to you, prospering in all that is essential to a good administration and a population of good heart, and ever ready, on fitting occasion, to show their loyalty to it. Most heartily do I second the exhortation which his Excellency has addressed to you, to receive the noble Sir Henry Durand with all cordiality and support. It is, perhaps, so far, a strange coincidence that he and I were fellow-students in boyhood. I can bear testimony to his high-mindedness and the nobility of his great heart, and I am certain that all those who serve him will find in him one prepared to appreciate their services, to reward all merits, to render justice to all men, and to maintain his rule with a vigour which I never could pretend to possess."

Sir Henry now—while still earnest and anxious for the higher and more important matters of missionary enterprise and the spread of the Gospel—set diligently about his duties as Lieutenant-Governor. When about to visit the Maharaja of Casmere, he said in a letter,—"I go with no purpose of lecturing, or bullying, or interfering, but of treating him, as I do all the native chiefs, like a gentleman. It is one of the secrets of any little success I have with them to let them feel and know that they have my sympathy and support, and are treated as I would treat Her Majesty's sons or ministers."

In the following December he went on some important business to the frontier forts at Tânk, and, after visiting the outpost on foot, went to see the town and the Nowab's date-gardens. The elephants for riding being in attendance, Sir Henry politely motioned the Nawab to ascend to the howdah before him, and smiled at the chief's reluctance to precede the Lieutenant-Governor. They took their seat together in the howdah, with an attendant at the back. On another elephant five officers followed, namely, Brigadier-General Keyes, Colonel Graham, Colonel Maclagan, Colonel Kennedy, and Colonel Black.

Going to the city first, the Lieutenant-Governor's elephant was turned, after a short pause at the gate, towards the date-gardens. It appears that these gardens have a lofty outer gateway, and an inner one of much smaller dimensions, leading towards the town, but much too low for any one to pass through mounted on an elephant. The elephant which bore Sir Henry Durand and the Nawab went through the outer gateway, while the other officers waited outside, expecting that Sir Henry, after making a circuit round the enclosure, would return through the outer gateway; but, instead of this, the elephant, from some unknown cause, made a dash at the inner gateway, and smashing the howdah against the upper part of the arch, swept Sir Henry and the Nawab from its back.

The officers were horrified to see it pass through and to hear the sound of the howdah breaking against the flat roof-beam of the gate way. They got down at once, and, passing part of the broken howdah in the gateway, found Sir Henry lying on his face, with blood oozing from his mouth and nose, and the elephant standing still. A little further on, the Nawab was lying on the broken howdah, with his face upwards. Sir Henry was quite insensible. No external injury was perceptible, and he was unable to state where he was injured. After being carried to his tent, consciousness returned, and he was able to answer some of the inquiries of the doctors.

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He felt his limbs paralyzed, and it was concluded that his spine was injured, The next day he spoke clearly, and desired great care to be taken of his neck. He complained of the paralysis of his limbs, and the awkwardness of not being able to use his hands. He directed a letter to be sent to Lady Durand, saying he hoped soon to be able to write to her himself. But as the day passed, he grew more and more feeble, and, between seven and eight o'clock, sank to his rest on the evening of Sunday, January 1st, 1871.

He was buried, with military honours, at Dera Ismail Khan; and Lord Mayo declared of him in the *Gazette* that "his name will long be revered in the Punjab." A pension of 400*l.* a year was granted to his widow.—(*Christian Herald.*)

THE CONVERTED SCEPTIC.

THERE was a man in our late war, and as he lay upon his cot (he was a sceptical man), there was one of those "silent comforters" hanging on the wall of the hospital, and this was the text: "Him that cometh unto Me I will in no wise cast out." One day he got a letter from his mother, and was so sick he could not read it, but the nurse read it to him, and this letter was an earnest appeal to her boy to accept of Christ; he was down there in the hospital, and she didn't know but he would die without her seeing him again, and she quoted that text to him, "Him that cometh unto Me I will in no wise cast out." The dying man said: "That is very singular, there it is on the wall, and my mother has written it." A day or two after he was much worse and sinking rapidly, and he asked the nurse to read his mother's letter again, and when she got to that text he said, "Did mother put that in the lettter, 'Him that cometh unto Me I will in no wise cast out?'" "Yes," says the nurse. "And does the Bible say it?" "Yes." "And if mother says it and the Bible says it, it must be true." And, dear friends, he believed and received Christ. It is true. Take it just as you are: "Him that cometh unto Me I will in no wise cast out."—*Moody.*

TELEGRAPHIC NEWS.

London, June 29th: The Russians have occupied Sistova and the adjacent heights.—The passage of the Danube by the Russians continues.—The Russian head-quarters have been removed from Ployesti to Simnitza.—The Turkish Parliament was closed yesterday.—The Commons have agreed, against the Government, to a motion brought forward by Colonel Jervis for a Select Committee on the claims of Ordance Majors for arrears by 104 against 56 votes.—Sir W. Jervois has been appointed Governor of South Australia and Mr. Ord Governor of West Australia, vice Mr. W. C. F. Robinson, who has been appointed Governor of the Straits Settlements.—A proclamation from the Czar to the Bulgarians adverts to the ties between Russian and Bulgarian Christians, states that the mission of the Russian Army is to secure the sacred rights of Bulgarian nationality, and appeals to the concord of the Christian population of Bulgaria. The proclamation then states that as the Russian Army advances the Turkish authorities will be replaced by a regular Russian organisation, in which the natives of the country will participate. —According to a Russian official despatch there was fighting at Zevin on the 25th inst., when the Russians attacked and carried the advanced entrenchments of the Turks.—Latest advices state that the Russian troops have reached Khorassan.—Russian official despatches substantially confirm the Turkish successes at Batoum on the 23rd and 24th inst. and admit that the Russians lost many in killed and wounded.—A Debate has taken place in the Commons on the Fuller Case, during which Mr. Lowe made a speech arguing that the despatch of the Marquis of Salisbury had destroyed the independence of the Indian Judges. Sir G. Campbell and Mr. Fawcett spoke in defence of the Marquis of Salisbury's action in the matter. The Solicitor General defined the legal aspect of the case, and said the Judges in India, owing to the absence of other control, must be subject to the control of the Executive. After remarks from other speakers, the subject then dropped.

30th: No later intelligence has been received from Sistova, where the Russian loss in crossing was only 1,000 men, the Turks offering but a weak opposition.—The bombardment of Rustchuk continues, and the principal buildings of the town have been destroyed.—The town of Nikopoli has been destroyed by the Russian batteries.—The incident of Colonel Wellesley having been coldly received at the Russian head-quarters has been satisfactorily explained.—The Cretans refuse to send delegates to Constantinople, as requested by the Porte, to explain their demands, and now ask the Sultan to send a mixed commission to Crete to examine into their grievances.

London July 1st: The head quarters of the Russian Army of the Danube have been transferred to Sistova.—The Russians admit having lost 880 men in killed at Zevin on the 25th ult., and that they were obliged to retire to their former position.—Latest advices from the seat of war in Asiatic Turkey state that operations at Soukoum Kaleh are at a standstill.—Dervish Pasha announces that on the 29th ult., after the combats near Batoum, the Russians withdrew to the neighbouring heights, which the Turks have attacked and since captured. Fighting still continues.

2nd: According to an official Turkish despatch, the Russians were completely defeated by the Turks on the 27th June, near Soukhum Kaleh, with a loss of 2,000 men in killed and 4,000 wounded; the Turkish loss was 90 killed and 230 wounded.—The Turkish Minister for Foreign Affairs complains of Russian atrocities at Ardahan and the complete and wanton demolition of Rustchuk by the Russians.—A despatch from Abdul Kerim Pacha (the Commander-in-Chief of the Turkish Army) states that the Russian Army has crossed the Danube, and that he is expecting a great battle at Biela.—According to a Russian official despatch, the bridge at Simnitza has been destroyed by a storm.—The British ironclad Mediterranean squadron has sailed from Greece under sealed orders.

Paris, 2nd: In an *Order of the Day* issued by Marshal MacMahon after a review of troops here yesterday, the Marshal states that he relies on the Army to defend the dearest interests of its country, and aid him in the fulfilment of his mission to maintain respect for the law and Government.

London, 3rd: According to unofficial Turkish accounts, the Russian advanced guard which was advancing on Biela has been driven back by the Turks with heavy loss. —The Turkish troops have evacuated Montenegro.—The Russian Government is purchasing horses, and the German Government is about to prohibit the export of them from Germany.—The destination of the British Ironclad Squadron, which has left Greece, is Besika Bay. It is expected that the British Mediterranean Squadron will be strongly reinforced.—According to a Russian official despatch the repairs to the bridge at Simnitza, which was broken by a storm, have been completed and the Russian troops are crossing continuously into Bulgaria.—The Turks are retreating from Rustchuk.—Russian cavalry have already reached Tirnova.—Redif Pacha (Turkish Minister or War) has gone to Schumla.

Paris, 3rd: The French Ministery have decided that Councils General shall not meet, the Chamber of Deputies having refused to pass the Budget.—A circular from the Minister of the Interior states that Government will support official candidates.

London, 4th: A Russian official despatch states, that on the 26th June the Russians attacked and routed the Turks at Ardanutsch, and that the Turks being defeated were compelled to fall back on Batz (Batoum ?)—The Russians are returning to Ardahan.—The Russians have occupied Tirnova, where they have organised a provisional Bulgarian government.—According to Russian official despatches, Dervish Pasha having been strongly reinforced from Batoum, the commander of the Russian troops has been obliged to concentrate his forces in a better position. Turkish official despatches state that the Turks attacked and completely defeated the Russians on the 2nd July at Karakillissa. The Russians have been driven with heavy loss from their entrenchments before Kars, which is almost relieved by the retreat of the Russians. The Russian troops have arrived near Medjidie in the Dobrudscha.

Hongkong, 4th: The Chinese Government has formally consented to open up fresh negotiations for arrangement respecting the Lekin question with all Treaty Powers on more liberal principles than those arranged for in the Chefoo Convention.

London, 5th: Latest accounts from the Seat of War in Armenia state that Ahmed Mukhtar Pacha with his force is within twelve miles of Kars, and that he continues his victorious advance.—The Russians are flying to the South of Kars.—The Russians sustained a crushing defeat at Karakilissa on the 2nd instant, their whole force being nearly annihilated. The booty captured by the Turks was enormous.—The announcement of the occupation of Tirnova by the Danube is scanty.—A Turkish official despatch states that renewed attacks by the Russians on Biela and Turtukai have been repulsed.—OBITUARY.—The Grand Sheriff of Mecca.

PASSENGERS SAILED.

Per P. and O. Str. *Nizam*, 6th:

For Southampton.—Mr W J Glendining, Mr D Sinclair, Mr F T Fox, and Mrs W Walker.
For Brindisi.—The H n'ble H Reynolde and Lieut E D H Daly.
For Venice.—Mr H R Fink and Deputy Surgeon-General Walker.

PASSENGERS ARRIVED.

Per P. and O. Str. *Hindostan*, 4th:

From Southampton.—Mrs and Miss Holmes, Mr and Mrs Dean and two infants, Mrs A Hunt and two children, Mrs Norcross, Mr Newton, Mrs Lawrie and child, Mr and Mrs Pearce and infant, Mr H Carter, Major Grant, Mr Beaumont, Lieut Christie, Mr and Mrs Creswell, and Mr Bigley.

Domestic Occurrences.

MARRIAGES.

BRENHAM—TEASDALE.—July 4th, at the M. E. Church Dean Lane, Fort Bomb[illegible] E, Brenham, Traffic Ma[illegible] Sophia Marianne Teasd[illegible]

EWINGTON—TEASDALE.—July 4th at the M. E. Church Dean Lane, Fort, Bombay, by the Rev G. Bowen. William Evington, Scripture Reader Colaba, to Charlotte Priscilla Teasdale,

DEATHS.

PALLISER—June 13th, at Watson's Hotel, Bombay, George Milner, the infant son of Harry George Palliser, Executive Ezgineer for Irrigation, Dharwar, aged 7 months.

BLACKWELL—July 1st, at Military Square, Fort Margeruite Maud, the elder twin daughter of Mr and Mrs J Blackwell, aged, 5 months

MELWIN—July 2nd, at Malabar Hill, Gracie Brownlee, only surviving child of William F. Melvin, aged 18 months and 10 days.

"BOMBAY GUARDIAN."

Subscriptions received from 30th June to 7th July 1877 at the new rate.

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